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apologetic problem connected with the origin of Christianity,"¹ and he admirably distinguishes the vital part of the problem: is the Christ of John the Jesus of the Synoptists? Here again the chief interest in the author lies not so much in the presentation of positive evidence as in establishing the proper view-point and attitude of the apologist towards critical questions. Granted that there are differences, even discrepancies, between the Fourth Gospel and those of the Synoptists, how far do "the alleged phenomena affect the religious value of the Fourth Gospel as a source for the knowledge of Christ. . . . Can we say that this Gospel as a whole, in its general drift and tendency, is indeed true to the spirit of Jesus, as we have become acquainted with it by aid of the first three Gospels?" The answer that Professor Bruce gives to these questions is not unqualified. Certain differences in presentation certainly do present themselves, but they are not sufficient to weaken the respect and confidence due the Fourth Gospel. They are the necessary attendants of the character of the Gospel as supplementary to the three Synoptic Gospels. Christ is the sum of the four, and through them is He seen to be the Lord of all, and Christianity the absolute religion.

It is obviously impossible to reproduce the entire argument of a profound work like this of Professor Bruce. Only a careful study can show the singular accuracy and grasp of thought that mark every page. One is impressed constantly by the spirit of fairness and the determination to discover truth. Perhaps as a result of this impartiality the work has not proved satisfactory to all shades of religious thinkers. The conservative may very likely be disappointed at any readiness to give weight to the conclusions of criticism, and the followers of Wellhausen or Pfleiderer may very well be troubled over the vigorous treatment accorded their masters. But nevertheless the work is the natural outcome of an age of transition, and will be exceedingly helpful to the man who has accepted few or many of the results of criticism, but is yet anxious to maintain his faith in the supernatural, and above all in an immanent and self-revealing God. To others it will at least bring the assurance that truth has nothing to fear from criticism, and the conviction that the Christian religion has no need of any support that is not true.

S. M.

From Malachi to Matthew. Outlines of the History of Judea from 4404–B. C. By R. WADDY MOSS, Tutor in Classics, Didsbury College. London: Charles H. Kelly, 2 Castle Street, City Rd., E. C. Pp. xiv., 256.

This little handbook attempts "to do nothing more than outline the history of Judea in the centuries that elapsed between the prophecy of Malachi and the event that forms the first theme of the New Testament."

The author has rigidly kept to this aim, refusing to be led off into details, and, on the whole, has maintained a very good historical perspective. The

¹ P. 466.

treatment of the confused days of the later Maccabees is especially successful.

There is undoubtedly need of some such work as this. Few, even among intelligent students of the New Testament, are acquainted with the events of the fierce epoch that gave birth to so much of the Messianic hope of the time of Jesus. The large works are too tedious, and there are few smaller works that cover the period in sufficient detail for the popular taste. The present work avoids the two dangers, and is at once scholarly and interesting. It possesses the further merit of an arrangement that is chronological rather than topical.

It is at least questionable whether the book does not lose somewhat in usefulness from its failure to give references to the literature on the period. For careful students, at least, this is a distinct loss. Apart from this, however, the book is to be recommended to those who do not care to use the larger works of Grätz and Schürer.

S. M.

The Epistles of St. Paul to the Thessalonians, Galatians, and Romans. By the late BENJAMIN JOWETT, M.A. Third edition, edited and condensed by LEWIS CAMPBELL, M.A., LL.D. Vol. I., Translation and Notes; Vol. II., Essays and Discussions. London: John Murray.

The first edition of Jowett's Commentary was published in 1855, and aroused a storm of indignant protest. Its free handling of Paul's eschatological views, and its position—at that time advanced—upon the whole matter of interpretation, gave great offense to many English scholars. The second edition published in 1859 did not greatly mend matters and was long ago out of print, for the busy life of its author forbade further revision. The present edition is, however, published with his assent, and, to a certain degree, with his coöperation.

The editor states that he has not changed "a single line" of the work. His office has been (1) to substitute a more recent text for that of Lachmann which Professor Jowett originally used; and (2) to make certain omissions and new arrangement. It is worth notice that the omission of certain characteristic outbursts of the author against a "crude phrase of contemporary theology," and the *excursus* on the *Conversion of St. Paul*, have been omitted by Professor Jowett's own decision.

The value of these commentaries, apart from the somewhat unusual insight possessed by a scholar of Jowett's type, lies not so much in the introduction, and in exegesis, as in the various discussions on subjects connected with the text. Thus, in his introduction to the Galatian Epistle, Professor Jowett settles in a single sentence the location of Galatia, but adds a striking essay upon the *Character of St. Paul* and another on the *Quotations from the Old Testament in the Writings of St. Paul*. The exegetical purpose of the first volume is, in fact, quite subordinate to the critical and theological.